1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
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121 177 563 The exceptions were two storekeepers, both from essentially Indian towns themselves, two school teachers, a Federal tax collector, and the town Secretary.

114 The field work in Cherán was a cooperative enterprise, involving the work of numerous assistants. Most important of these helpers was Thomas McCorkle, of Berkeley, Calif. His greatest contribution was in accumulating the endless amount of detail necessary to the economic study, although there is scarcely a section of the paper which does not make use of data collected by him. Dr. Emmanuel Palacios, of the Departamento Autónomo de Asuntos Indígenas, is responsible for a great deal of the data on childbirth, infant care, midwifery, and medical practice in general. Sra. Silvia Rendón, of the Escuela Nacional de Antropología, worked particularly in the field of foods, but also contributed extensively on other topics, especially on matters dealing with women. She also supplied data from other towns, especially Angáhuan, Capacuaro, and Chilchota. Sr. Pedro Carrasco R., of the Escuela Nacional de Antropología, worked primarily on housing. His major contributions are included in two other papers (Beals, Carrasco, and McCorkle, 1944; Beals and Carrasco, 1944), but he also provided miscellaneous notes from Cherán, Angáhuan, Capacuaro, and Chilchota and some of the Lake Pátzcuaro towns. Some comparative notes from Patamban were collected by Ricardo Pozas, of the Escuela Nacional de Antropología, in the course of a study of pottery manufacture, the details of which are not included in this paper. Finally, some data were collected by Dorothy Beals and Margery McCorkle.

115 In addition to the foregoing, many persons in Cherán were of assistance. Throughout the entire period of the study two were especially helpful, Agustín Rangel and Pedro Chávez. The former, although a full-blooded Tarascan, had been born and educated in California. As a literate assistant he was extremely useful in many ways; for example, in searching the town archives and recording many important facts therefrom. Perhaps his most important service, however, was in providing an entreé into the homes of his almost innumerable relatives. Particularly to be mentioned are his parents,

[p. 2a]

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[p. 2b]

his aunt, Doña Feliciana Bautista, and his uncle, Don Antonio Sánchez. Agustín also afforded fascinating data himself, as we were able to observe closely the process of his assimilation into the culture and life of the community. In the course of the study, he changed from a not untypical United States high school graduate into a pretty typical resident of Cherán.

A particular debt of gratitude is also due Pedro Chávez. A native of Cherán, Sr. Chávez had been educated in a Government boarding school and was serving as a school teacher. Owing to the lack of facilities, he was able to teach only at night, and he spent his days aiding in the investigation, without compensation. No amount of pay could have secured more conscientious and faithful aid, day after day for many months. Regardless of the weather, or, I suspect, very often regardless of his personal concerns, Sr. Chávez either worked as systematic informant or accompanied one or the other of the investigators on endless visits, opening many doors to them which otherwise would have been closed. When not actively assisting, he wrote lengthy accounts of various phases of town life. A person of some eminence in the town, as well as belonging to the dominant political group, he had served as town Treasurer and was a member of the committee which administered the town's forest lands.

The hundreds of Cherán residents who aided us at one time or another cannot, of course, be listed. Many gave long hours of their time and courteous and intelligent aid on numerous problems. Essentially, this report is their report and the outsiders acted primarily as guides, recorders, and interpreters. That the people of Cherán were willing to do this was due partly to the unreserved cooperation of the municipal authorities who endorsed the study on every occasion. I am also indebted to the Executive Authority of the State of Michoacán for providing me with the proper introduction to the town.

A word should be said about field methods at this point. Obviously, working with a large group of inves...gators presents special problems. Perhaps the most important special technique was to arrange to have all field notes transcribed at the earliest possible moment.

585 587 was a widower but still young. The girl lived with an aunt, for her mother had become a woman of loose morals after having an affair with a worker on the highway and at the moment was in jail in Uruapan for disorderly conduct. The bride's father was dead. Another aunt refused to attend the wedding because she did not approve of the girl's marrying a widower.

In this instance the groom had not stolen the girl but had asked for her, taking bread to the house of the aunt, accompanied by musicians. Agustín, with other relatives of the girl, took her to church for the civil wedding, where she was delivered to the groom's father. She was not returned to her own home and there was no breakfast. As the groom's father was poor, there was no celebration in his house, but at noon the girl's aunt did the best she could to rectify the matter by serving a dinner in her house.

585 At another simple wedding attended, the general forms were gone through in truncated fashion. The dinner was over before 12 o'clock, and immediately following it the groom's father distributed the special breads in the form of crowns. This early distribution indicated that there would be no exchange of clothing on a large scale (although there was a little) and no drinking. There were no music and no dancing, and the affair was over by about 2 p.m.

Another of the weddings observed in some detail presents a number of interesting features. This was the wedding of Samuel Santa Clara, [115] son of the widow, Doña Feliciana, principal informant regarding herbs.

Again, as the families knew each other well and it was certain that the girl's mother, also a widow, would consent, the girl was not stolen. Indeed, Doña Feliciana and her "brothers" went to the girl's house on a Thursday evening and asked for her. There were no music and no marriage manager on this occasion. The following Monday, September 9, Doña Feliciana and all the groom's relatives ate at her house and then went to the bride's house, starting about 2:30 p.m. This hour is early and was arranged for my special benefit so I would be sure to see everything. Unfortunately, I had not been advised of the plan and was not in Cherán that day, but Agustín, who as usual

3:Beals, Carrasco & McCorkle I-5 (1940-1942) 1944
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114 In the last area, information was also secured from residents of Cuanajo and Puácuaro, but these villages were not visited.

115 Many informants were used, but those most employed in Cherán were Pedro Chávez and Agustín Rangel; in Paracho, Maximino Estrada, master carpenter; and in Angahuan, the brothers José and Miguel Bravo.

104 Tarascan words are written in the alphabet approved by the Consejo de Lenguas Indígenas. Unless otherwise indicated, Tarascan words are from Paracho or Cherán (the two are only 6 miles apart, and dialect differences are slight). Spanish words are italicized, but if the word has a special regional meaning not found in standard dictionaries, it is placed in quotations and the meaning is explained the first time the word is used. Names of towns are in the local Spanish spelling.

THE TARASCAN TOWN

361 on the Lake and some of the Sierra villages, such as Urapicho, the plan is irregular and the streets have steps.

If the town is of any size, it usually is divided into from two to four districts known as *cuarteles*, or *barrios*. The town tends to center on a plaza, where usually is to be found a municipal building, the school, and the church, although the latter may not be directly upon the plaza. In most [764] cases, a fenced cemetery exists before the church, but in some towns it has been replaced by a new cemetery on the outskirts. A stone cross still stands in the center of the cemetery in most towns.

342 Two clearly defined types of construction exist in the Tarascan area: wood, and a combination of adobe bricks and stone masonry laid in adobe mortar. In the region of the Sierra, the majority of houses are of wood with shake roofs. Adobe-and-masonry construction with tile roofs predominates in the region around Lake Pátzcuaro, the district of Zacápu, the region known as La Cañada, and the district of Zamora. The division, however, is not absolute. Adobe-and-masonry structures, sometimes with tile roofs, sometimes with shake roofs, are found in most of the towns of the Sierra, especially in the larger settlements and

4: West K-5 (1946) 1948 NU34 Tarasco NU34
[P. V-B]

PREFACE

114 boring mestizo pueblos (formerly Tarascan) were inspected to obtain comparative data. Approximately two-thirds of the field season was spent in the Sierra. Archival research was done in the 127 Archivo del Arzobispado de Michoacán, Morelia, the Archivo General de la Nación, Mexico, D. F., and the Museo Nacional de Antropología, Mexico, D. F.

115 I am especially indebted to Sr. Pablo Velásquez G., a native Tarascan and anthropology student, who accompanied me in the field. His intimate knowledge of the Tarascan Sierra, its language, and many of its customs was an invaluable aid, not only in the field, but also while the report was in preparation. Velásquez read a large part of the manuscript and corrected the use and spelling of all Tarascan words employed in the text.

ROBERT C. WEST.

MEXICO, D. F.
March 1947.

11: Boyd H-4, 5 (1953) 1958
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prevented the Tarascans from helping Montezuma when he sought additional support against Cortez. Consequently, the Spaniards were able to conquer the Aztec and Tarascan empires separately.

In the legends will be found specific references to some of these historic events and to places located on the accompanying maps (Figs. 1-2). These tales explain some of the natural features of the Tarascan countryside. Frequently, political history is combined with natural history.

Except for references to the four cardinal directions in the first legend and to omens and dreams predicting the coming of the Spaniards in the last two tales, there is no similarity between these Tarascan legends and those of other Indian groups of Mexico.

COLLECTION OF THE LEGENDS

The Tarascan legends and folk tales presented in this paper are a select few of those secured in 1953 by the author and his wife while he was Visiting Professor of History at the University of Michoacán in Morelia, Mexico. They were collected in the villages of Indians who still use the pre-Conquest language and speak of themselves as *Purépecha* rather than as Tarascans.

The etymology of the word "Tarascan" is disputed. The traditional explanation, probably correct, is that the conquistadores took Indian women as wives or concubines and were called *Tarascué* (son-in-law) by the fathers of the girls. Thinking that the term was the name of the tribe, the Spaniards referred to all as *Tarascos* (Foster, 1948, p. 9).

The legend of creation was told in the barrio of Santa María in Morelia by Ignacia Peña, a full-blooded Tarascan *serviente* (housemaid) with a third-grade education; the story of the tribal journey to Michoacán was given in Copula by Luis Espinosa, a meztizo with a secondary education, who specializes in pottery making; the tale of Tacamba was told by Fidelia Perez, a full-blooded Tarascan woman with no formal education, in the pueblo of San Gerónimo on the northern shore of Lake Pátzcuaro; the legend of Lake Cuitzeo was a collective effort by several natives

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of the town of Cuitzeo; the other stories were told by Manuel Valenzuela, a former guide around Tzintzuntzan, in his uniquely exciting, urbane style.

Told and retold for generations in their native tongue, these tales were rendered orally in the Spanish of the region and translated into English by the author.

The stories have a continuity dating back to the sixteenth century (Ruiz, 1940). The exact phraseology varies with the individual

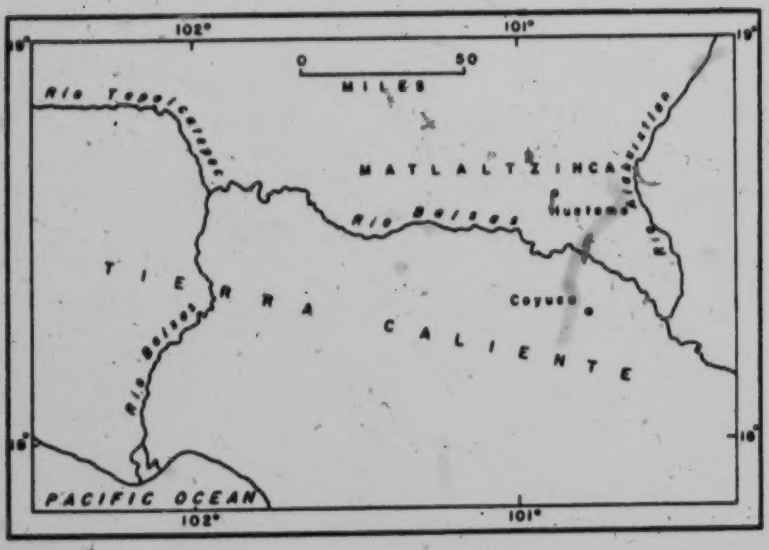

Fig. 2. Map of the Tierra Caliente of Michoacán

narrator, and his rendition usually conforms to the peculiar orientation given by his native pueblo. Some of these legends were published in Spanish by Ruiz in 1940, but this presentation represents their first appearance in English. The Ruiz versions are more elaborate than those presented herein and thereby form an interesting comparison.

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east over the mountains into the Lake Pátzcuaro region, stopping at the base of the Cerro (hill) de Guayameo (Fig. 1). Unsettled conditions lasted for probably two hundred years until the Zacapu Tarascans, under Chief Tariácuri, established their supremacy in the region.

Tariácuri is considered the father of the Tarascan empire. Apparently, he lived during the last years of the fourteenth century, since, according to Tarascan count, his reign ended in the Christian year of 1400 A.D. After Tariácuri's death, the kingdom was temporarily divided before it fell to his nephew Tangáxhuan.

The narrator of the following legend erred in referring to Tangáxhuan as Tariácuri's son; rather he was the son of Aramen, Tariácuri's brother. The factual basis of the love story of Tangáxhuan and Huanita lies in that twilight realm where fact and fantasy are difficult to separate. If true, its facts date from the early fifteenth century.

The Legend

Throughout the land of the Tarascans it is still said that on the evenings of *Cutzi-huiripen* (the full moon), as the winds gently move through the birch trees and pass over the flower-covered hillsides, a song may be heard which recalls to the listerners the memory of the charming Huanita.

Huanita was the daughter of the woods, the beloved favorite of Cueróhperi (Mother Nature). The reeds of the lake were less graceful in movement than she; her perfectly molded figure was more beautiful than any flower of the field; and the long silken hair which spread over her voluptuous shoulders exuded a sweeter fragrance than the aromatic *ocote* tree.

Tangáxhuan, son of the powerful Tarascan king Tariácuri, loved Huanita. However, the beautiful daughter of the forest, who also adored the prince, could not disclose her love for him nor weave the threads of his robe because of her special destiny. She had been ordered by the priests of Tariácuri to burn incense in the temple of the gods and not to listen to the words of any lover.

11: Boyd H-4, 5 (1953) 1958
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[End Plate I]

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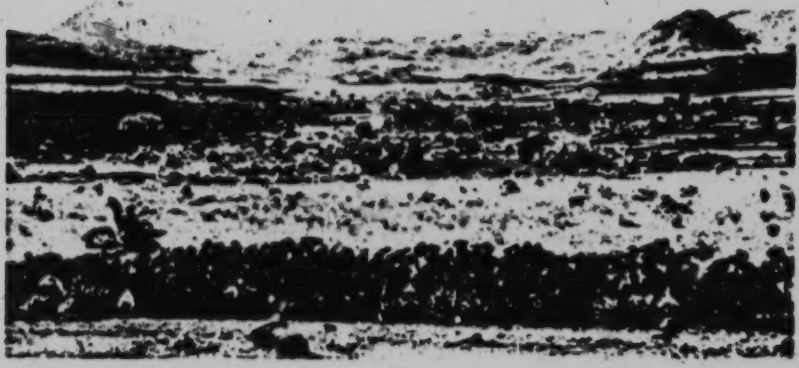

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Plate I. Views of Tarascan Countryside

Upper, looking towards village of Capula, home of Luis Espinosa, one of the narrators.

Lower, looking across Lake Pátzcuaro from top of island of Janitzio.

11: Boyd H-4, 5 (1953) 1958
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[End Plate 3]

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Plate III. Views in Morelia

Upper, Ignacio Peña, narrator of the myth of creation, in front of author's apartment.
Lower, Spanish aqueduct built to bring water from mountains to city.